I: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

The above and other similar sacrifices to the gods of the State or divisions of the State may be said to be the communal religious duties of the *lyngdohs*. The duties of *lyngdohs* with reference to private persons may now be mentioned. When it is found that any two people have made an incestuous marriage, that is to say a marriage within the exogamous group of the *kur*, or clan, the parties at fault are taken before the *lyngdoh* by their clansmen, who request him to sacrifice in order to ward off the injurious effects of the *sang*, or taboo, of such a connection from the kinsfolk. On this occasion a pig is sacrificed to *u'lei lyngdoh* and a goat to *ka lei long raj*. The parties at fault are then outcasted. As mentioned in another place, the sin of incest admits of no expiation for the offenders themselves. In the Khyrim State, it is said by the *lyngdohs* themselves, although not by the Siem or the myntries, that they are the reversionary legatees of all the persons who die without leaving female heirs (*iap duh*). In other Siemships such property passes to the Siem. The *lyngdoh* of Nongkrem can also take possession of the property of persons who have been found to harbour an evil spirit (*jingbih*) in their houses. It appears that in such cases the house and furniture are burnt, as in the case of the *Taroh* superstition in the Jaintia Hills, the *lyngdoh*, however, taking possession of jewellery or anything else of value. The only practical service the *lyngdoh* renders in return is to build the afflicted person a new house; unless, indeed, we take into account the casting forth of the devil by the *lyngdoh*. Mr. Jenkins, of Shangpung, in the Jaintia Hills, writes: "Such is the belief of the people in the evil spirits, that they are completely under the influence of the priests and spend large sums of money in order to secure their favour. They live in constant dread lest by the least transgression or omission they should offend these avaricious men and so bring upon themselves the wrath of the demons." The influence of the *lyngdohs* over the people in the Jaintia Hills seems to be stronger than in the Khasi Hills. For instance, it came to my notice in Raliang that crops cannot be cut until the *lyngdoh* has seen them, in other words, until the *lyngdoh* has claimed and obtained his share of the produce. In many places, however, in the Khasi Hills the *lyngdoh* is much discredited, owing, no doubt, to the advance of Christianity education.